

699.f 4
27

THE
New Preface
AND
Additional Chapter,
TO THE
THIRD EDITION
OF THE
Pastoral Care.

By the Right Reverend Father in God,
GILBERT Lord Bishop of SARUM.

*Publiſh'd Singly, for the Uſe of Thoſe
who have the Former Editions.*

L O N D O N:

Printed for D. Midwinter at the Three Crowns,
and B. Cowſe at the Roſe and Crown, in
St. Paul's Church-Yard. And Sold by
A. Baldwin in Warwick-Lane. 1713.

Price Six pence.

THE
LIBRARY
OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AND ANATOMY
HARVARD UNIVERSITY
CAMBRIDGE, MASS.
U.S.A.

THE
PREFACE
TO THE
Third Edition
OF THE
Pastoral Care.



I T is above Twenty Years since this Book was first Published by me, and now that those who have a Concern in it think fit to reprint it, I thought it became me to review it carefully, to see if there was Cause given to alter any Part of it, or to add any Thing to it.

I wrote it when I was newly put into the Post in which by the Providence of GOD I still am. So that a longer Course of Ex-

The New PREFACE

perience and Observation may have brought more Things to my View than I could at that Time reflect on.

I own this is my favourite Book: which, if it has raised Indignation in the Minds of some, who are perhaps sensible that many Things in it touch them in too tender a Part; yet on the other Hand it has brought me such serious Acknowledgements from many Persons, to me otherwise unknown but by their Letters, of the Benefit they received by it; that I humbly bless G O D who made me an Instrument in any Sort of Promoting H I S Glory, and Edifying H I S Church, by awakening the Consciences of so many Clergymen to a better Sense of their Duty, and to more Diligence in the Discharge of it.

I am now in the 70th Year of my Age; and as I cannot speak long to the World in any Sort, so I cannot hope for a more solemn Occasion than this, of speaking with all due Freedom both to the present, and to the succeeding Ages: Therefore I lay hold on it to give a free Vent to those sad Thoughts that lie on my Mind both Day and Night, and are the Subject of many secret Mournings. I dare appeal to that G O D to whom the Secrets of my Heart are known, and to whom I am shortly to give an Account of my Ministry, that I have the true Interests of this Church ever before my Eyes, and that I pursue them with a sincere and fervent Zeal; if I am mistaken in the Methods I follow, G O D,

to

to whom the Integrity of my Heart is known, will not lay that to my Charge; I cannot look on, without the deepest Concern, when I see imminent Ruin hanging over this Church, and by Consequence over the whole Reformation. The outward State of Things is black enough, G O D knows; but that which heightens my Fears, rises chiefly from the inward State into which we are unhappily fallen. I will, in examining this, confine my self to that which is the Subject of the following Book; I mean the Clergy.

Our *Ember Weeks* are the Burden and Grief of my Life. The much greater Part of those who come to be ordained, are ignorant to a Degree not to be apprehended by those who are not obliged to know it. The easiest Part of Knowledge is that to which they are the greatest Strangers; I mean the plainest Parts of the Scriptures, which they say, in Excuse of their Ignorance, that their Tutors in the Universities never mention the Reading of to them; so that they can give no Account, or at least a very imperfect one of the Contents even of the Gospels. Those who have read some few Books, yet never seem to have read the Scriptures. Many cannot give a tolerable Account even of the Catechism it self, how short and plain soever. They cry and think it a sad Disgrace to be denied Orders, tho' the Ignorance of some is such, that in a well regulated State of Things, they wou'd appear not knowing enough to be admitted to the Holy Sacrament,

This

This does often tear my Heart. The Case is not much better in many, who having got into Orders, come for Institution, and cannot make it appear that they have read the Scriptures, or any one good Book since they were Ordained; so that the small Measure of Knowledge upon which they got into Holy Orders not being improved, is in a Way to be quite lost; and then they think it a great Hardship if they are told, they must know the Scriptures and the Body of Divinity better, before they can be trusted with a Care of Souls: These Things pierce one's Soul, and make him often cry out, *Oh that I had Wings like a Dove, for then would I fly away and be at Rest.* What are we like to grow to? In what a Case are we, to deal with any Adversary, Atheist, Papist, or Dissenters, or in any Sort to promote the Honour of GOD, and carry on the great Concerns of the Gospel, when so gross an Ignorance in the Fundamentals of Religion has spread it self so much among those who ought to teach others, and yet need that one teach them the first Principles of the Oracles of GOD?

Politicks and Party eat out among us not only Study and Learning, but that which is the only Thing that is more valuable, a true Sense of Religion, with a sincere Zeal in Advancing that for which the Son of GOD both lived and died, and to which those who are received into Holy Orders have vowed to dedicate their Lives and Labours. Clamours of Scandal in any of the Clergy
are

are not frequent, it is true, and GOD be thanked for it : But a remiss unthinking Course of Life, with little or no Application to Study, and the bare performing of that, which, if not done, would draw Censures when complained of, without ever pursuing the Duties of the Pastoral Care in any suitable Degree, is but too common, as well as too evident.

But if there is too visible a Coldness among us, in that which requires our greatest Heat and Zeal ; there is a great deal of flaming Heat about Matters, in which more Gentleness and a milder Temper would both look better, and more effectually compass that which is designed by it ; I mean the bringing the Dissenters into our Communion. Bitter Railings, and a rough Behaviour, cannot make many Converts. To study the Grounds of their Separations thoroughly, to answer them calmly and solidly, and to treat their Persons with all Gentleness, expressing no Uneasiness at the Liberty granted them by Law, is a Method that will never fail of succeeding to a great Degree, especially on the rising Generation. Other Methods do confirm their Prejudices, and heighten their Aversion to those who treat them as Enemies on design to ruin them, and not as Friends on design to gain them.

GOD be thanked we are delivered from a Remnant of Popery, that stuck too long to us, I mean Persecution for Conscience sake : For the Breaches on a Man's Liberty

or

or Goods are as really a Persecution, as that which strikes at his Person : They may be in some Instances more uneasy ; as a single Death is not so formidable, as to be forced to live under great Necessities, perhaps, with a numerous Family. And if we judge of this Matter by our Saviour's Rule, *of doing to others what we would have others do to us*, our Consciences would soon decide the Question : If we will but honestly ask our selves how we would have those of another Religion deal with us, if we were living in Countries where we must depart from the Legal Establishment, if we do truly follow the Dictates of our Conscience. But if our Zeal in Point of Conformity seems too strong, there is no great Reason to suspect many of much Zeal, with Relation to Popery, tho' that is our standing Enemy, perpetually employed in working our Ruin, with many Hands and much Heat ; while we seem to be in a State of Indolence and Insensibility on that Side, as if there was no Danger from thence. When at any Time we are in a Fright, we are apt to cry out ; but that is no sooner over, than we are in no Apprehensions of any further Danger. And to their great Comfort, we have found out a new Division to add to those we laboured under before ; which we know they managed very dextrously for their own Ends, shifting Sides as a Turn was to be served by it : But now the Mine is more successfully play'd, since not only the Breach between us and Dissenters is very artfully widened, but

but we are unhappily broken among our selves; and under the Names of *high* and *low* Church, there is a new Scene opened for Jealousy and Animosity, which has been managed with such Art and Success, that Bodies of Men owning the same Religion and Worship, and the same Government both in Temporals and Spirituals, are yet as much alienated from one another, if not more, than if their Differences were ever so great and visible.

I will say Nothing, that may justly provoke any; but since I my self am ranked among the *Low* Church-men, I will open all that I know that is particular to them, and then leave it to others to judge what Reason can be given for entertaining such hard Thoughts of them.

They are cordially and conscientiously Zealous for the Church, as Established by Law: But yet they think no humane Constitution is so perfect, but that it may be made better, and that the Church would be both more secure and more unexceptionable, if the Administration of the Discipline were put into other Hands, and in a better Method. They lay the Foundation of all that they believe in the Christian Religion, in the Scriptures: These, and these only are the Measures and Standard of their Faith. No great Names nor Shews of Authority over-awe them: They search the Scriptures, there they seek and find their Faith.

They think that in Matters declared to be indifferent, no Harm could follow on it, if
B some

some Regard were had to the Scruples of those who divide from us, in order to the fortifying the Whole by Uniting us among our selves: But till that can be done, they think a kind Deportment towards Dissenters softens their Prejudices, and disposes them to hearken to the Reasons which they offer to them, with all the Force they can, but without the Asperity of Words, or a contemptuous Behaviour; in which they have succeeded so well, that they see no Cause to change their Conduct.

They do indeed make a great Difference between Dissenters and Papists: They consider the one as a Handful of People true to the Protestant Religion, and to our National Interests, not capable of doing us much Mischief, and who are, as far as appears to them, contented with their Toleration, and are only desirous to secure and maintain it. They have another and a very different Opinion of Popery: They consider that Church not only with Relation to the many Opinions and Practices held by them, such as Transubstantiation, Purgatory, and the Worshipping Saints and Images, and a great many more: They are persuaded that these are false and ill-grounded, but they could easily bear with them, as they do with other Errors: But they consider Popery as a Conspiracy against the Liberty and Peace of Mankind, on design to Engross the Wealth of the World into their own Hands; and to destroy all that stand in their Way, sticking at no Practice, how false,

false, base, or cruel soever, that can advance this. This is the true Ground of their Zeal against Popery, and indeed against every Thing that has a Tendency that Way.

The Pretending to an Independency of the Church on the State, is not only in their Opinion a plain Attack made on the Supremacy vested by Law in the Crown, and a Casting a Disgrace on our Reformers, and on every Step made in the Reformation, which are openly owned by the chief Promoters of this new Conceit; But it is a direct Opposition to the fam'd Place so much stretched by the same Persons to serve other Purposes, in the 13th of the *Romans*, *Let every Soul be subject to the higher Powers*, in which all Subjects are equally comprehended. The Laws of GOD are certainly of a superior Obligation to any human Authority; but where these Laws are silent, certainly all Subjects of what Sort soever are bound to obey the Laws of the Land where they live.

The Raising the Power and Authority of sacred Functions beyond what is founded on clear Warrants in Scripture, is they think the readiest Way to give the World such a Jealousy of them, and such an Aversion to them, as may make them lose the Authority that they ought to have, while they pretend to that they have not.

They dare not Unchurch all the Bodies of the Protestants beyond Sea; nor deny to our Dissenters at home, the federal

Rights common to all Christians; or leave them to uncovenanted Mercy. They do not annul their Baptisms, or think that they ought to be baptized again in a more regular Manner, before they can be accounted Christians. They know of no Power in a Priest to pardon Sin, other than the Declaring the Gospel Pardon, upon the Conditions on which it is offered. They know of no Sacrifice in the Eucharist, other than the Commemorating that on the Cross, with the Oblation of the Prayers, Praises, and Almsgiving, prescribed in the Office. They are far from Condemning private Judgment in Matters of Religion: This strikes at the Root of the whole Reformation, which could never have been compassed, if private Men have not a Right to judge for themselves; on the contrary they think every Man is bound to judge for himself, which indeed he ought do, in the Fear of God, and with all Humility and Caution. They look on all these Notions as Steps towards Popery; tho' they do not conclude, that all those who have made them, designed That by so doing.

This is a short Account of the Low-Church-mens Notions, with Relation to Matters of Religion among us. As to our Temporal Concerns, they think all that Obedience and Submission that is settled by our Laws, to the Persons of our Princes, ought to be paid them for Conscience sake: But if a misguided Prince shall take
on

on him to dissolve our Constitution, and to subject the Laws to his Pleasure, they think that if God offers a Remedy, it is to be received with all Thankfulness. For these Reasons they rejoiced in the Revolution, and continue Faithful and True to the Settlement then made; and to the subsequent Settlements. They think there is a full Power in the Legislature to settle the Crown, and to secure the Nations: And so they have taken the Oaths enjoined, with a good Conscience, and with fixed Resolutions of adhering firmly to them, without any other Views but such as the Laws and the Oaths pursuant to them do direct. They know of no unalterable or indefeasible Right, but what is founded on the Law.

This is their fixed Principle; and they are the more fixed in this, when they remember that a Prince educated among us, and singularly obliged by the Zeal our Church expressed for his Advancement to the Throne, upon which he made great Acknowledgments and Promises, and who by his Temper seemed as much inclined to keep them, as his Religion could admit of; yet, upon his Elevation, did so entirely forget all this, that he seemed peculiarly sharpened against those, who, of all others, had the least Reason to have expected it from him.

This was notorious and evident in the Father: What then can be expected from him who calls himself his Son, who has had his Breeding in an absolute Government, where
Pro-

Protestants are persecuted with an unrelenting Cruelty, and who has been obliged to wander so long beyond Sea, and stands attainted and abjured here, and is loaded with other Indignities? But that as his Religion is still the same cruel and bloody Conspiracy against Protestants that it was, so it must have its full Swing in one sharpen'd by so much Provocation.

It bewrays a monstrous Ignorance of the Principles and Maxims, as well as of the History of Popery, to imagine that they can ever depart from the Design of extirpating Hereticks, settled by so much Authority, held Sacred by them. Every Look in the *Low Church*-man towards a Popish Pretender, is to him both Perjury and Treason.

I have thus freely opened all that I know of the Principles of those called the *Low Church*-men among us. I will not pretend to tell what are the Principles of those called the *High Church*-men; I know them too little to pretend to tell what their Maxims and Views are. I will with great Joy own my Mistakes and Misapprehensions of any of them, who, upon this candid Avowing what the *Low Church*-men hold, will come to have juster and more charitable Thoughts of them, and upon that will concur with them in such Measures and Counsels as may yet give us some Hope, if that is not now too late, or may be at least an Abatement of our Misery, if not a Reprieve from it. I unwillingly mention a
long

long Disappointing among us, as to Convocation Matters.

I will avoid saying any thing that may give a new Irritation, my Design being to do all I can to heal our Breaches. I will not enter into the Merits of the Cause further, than to observe that the Bishops have begun no new Practices, but go in the Steps in which their Predecessors went, without varying from their Practices in a Tittle: They find themselves bound down to the Methods they adhere to by such a Series of Precedents, that unless the Legislature interposes, they think they cannot alter them. They have made no new Attempts, nor have they invaded any Rights of which they found the Clergy in Possession. And what is there in all this to occasion such tragical Outcries? And to engage so many of the Bodies of the Clergy into Jealousies of their Bishops, and into Combinations against them, as if they were betraying the Church and its Liberties.

'Tis true, many of us opposed the *Occasional Bill*, from which such great Things were expected. We thought there were ill Designs under it; we thought it ill-tim'd; we looked on it as tending to a Breach on the Toleration: And now, that the Bill is pass'd without any Opposition, we hear of no great Effects it has had; nor are Jealousies extinguished; the chief Promoters of it are scarce thanked for it. But since we are so openly attack'd, and, as it were, exposed to the Insults and Fury of distracted Multitudes,

tudes, we may be pardoned, if we venture on somewhat like an Imitation of what the great Apostle writ upon a like Occasion, calling it indeed a *Folly*, for it will pass for such with inveterate and inflamed Spirits. What have other Bishops done to express their Zeal for the Church, and their Fidelity to their Vows, and to what became their Character and Station, that we have not done? Have we not lived so, that we may say, *Ye are Witnesses*; and, which is more, *GOD also, how holily, justly and unblameably we have behaved our selves among you*? How ready have we been both to assist and support you? How constant have we been Preaching in Season and out of Season, opening the whole Counsels of *GOD* to the Flock committed to our Charge? How careful are we in Examining and Instructing those who come to us for Orders and Institutions? How frequent in Confirming, and in the other Duties belonging to our Function? So that we may say, What have we done, or what have we left undone, to merit the unkind Returns we meet with? What Reason have we given to the World by our Manner of living, to think we had our Posts only for the Advantages we reap by them, and that we do it even against our Consciences, and are only waiting an Opportunity to betray them.

This is such a Pitch both of Impiety and Baseness, that few of the worst Sort of Libertines are capable of it; and yet how oft
have

have we been charged with it? If this had come only from the Enemies of our present Constitution, on Design to destroy the Reputation to which we hope we have some Right, it was what we might expect from active and indigent Writers, who are looking for another Face of Things, hoping then to be enriched by our Spoils. But that those who have taken all the Oaths enjoined by Law, and who daily concur in all the publick Devotions, should entertain and spread such Calumnies, and act as the Under-Workmen to those who seek our Ruin, is that which deserves the severest Censures.

Great Regard is indeed due to such as avow their Principles, and act according to them; especially when they are Losers and Sufferers by it; even their Passions and Frailties are to be lamented and gently censured. But the Impiety of Mens taking Oaths against their Consciences, and, in Hope to compensate for that, their acting contrary to them, is of so monstrous a Nature, that our Language does not afford Words black enough to set out its Deformity.

We are soon to go off the Stage, to a Region of Peace and Love, where Malice and Envy cannot follow us; he to whom our Integrity is known, will pardon all our Frailties, and even all our Omissions; and will deal with us according to our sincere Endeavours; from whose Hands we may expect to receive the more entire Reward, the less of it that we receive from Men.

Our late Blessed Primate was persecuted by Malice to his Grave; and that has followed him ever since he was laid in the Dust. His great Concern at those black Efforts of Malice, that he was pursued with, was, because he saw they stood in the Way to defeat all the good Designs with which his Mind laboured. It is true, that Retirement to which his high Post led him, he never embarking in Designs that he thought foreign to it, gave him Leisure to review and retouch the noblest Body of Sermons that, I hope I may be allowed to say, this Nation, or the World ever saw; which I mention the rather here, because they have been published since this Book was first printed.

His chief Support, next to his own Conscience, and his Confidence in God, was from our late Blessed QUEEN; who was incessantly employed, in possessing her Mind with the best Schemes, that were either laid before her by others, or suggested to her by her own Royal Heart, for Correcting every Thing that was amiss, and Improving every Thing that wanted finishing among us. And she was waiting for a happy Peace to set about the executing them: She had arrived at such a superior Degree of Knowledge, and had such a Force of Reasoning, with an irresistible Sweetness of Temper, that if our Sins had not provoked God to blast all those Hopes, by her early Admission to a better Crown, we might have seen a glorious Face put on our Church, with relation to all its Concerns.

I am

I am in some Sort obliged to mention Her, because I writ this Book by her Order, as well as by our Primate's, as an Attempt to prepare the Scene to many noble Designs, which may be opened at some Time or other, if ever we are so happy as to endeavour to carry on our Constitution to Perfection; which in our present distracted, if not desperate State, is far out of View, and therefore must be reserved to a more proper Occasion.

But to return to the sad View of our Distractions at Home: The Bishops, who find themselves so unjustly censured, and their Designs so unhappily obstructed, ought to humble themselves before God; for it is meet to be said to him, *I have born Chastisement; that which I know not, teach thou me.*

They ought to Examine and Consider how far their other Sins may have provoked God to deny his Blessing to their best Endeavours; they ought to ask themselves, what have they done to render them unworthy to Build up the House of God, and to repair its Breaches; they ought to mourn in secret, both for their own Sins, and for the Sins of those who set themselves against them. They ought to search and try their own Hearts, to find out if their Pride or Vanity, their Love of Ease and Pleasure, or any other secret Sin is at Root, and defeats all their Labours; they ought to pray more earnestly both for themselves and their Families, for their Clergy and their People;

The New PREFACE

and in so doing they may hope either to draw down a Blessing from Heaven on all that they set about; or at least that their Prayers shall return into their own Bosom.

They ought also to cry mightily to God, that if they are to have a Share in the fiery Trial, they may be so strengthened in the Inner Man, that they may by no unbecoming Practices decline or avoid it; but may rejoice if they are called to suffer for the Name of Christ, and to seal that Doctrine which they have so long preached, with their Blood; and so may glorify him by their *patient Continuance in well-doing*, till they receive their *Crown*. This will be through the Blessing of God an effectual Mean, either to dissipate the Clouds that seem to gather, and are ready to break out into a Storm and horrible Tempest, or to procure such a Measure of divine Assistances to them in their Sufferings, as may make their Blood a Seed for a noble Spring of a better State of Things among us. If with Bishops so employing their Time, many both of their Clergy and Laity did concur in lying in the Dust before God, and turning to him with their whole Hearts, we might hope to see better Times, than we have now in View. God has often delivered us, when we were near the last Extremities; we have seen in our own Time, such a Chain of kind Providences happily Interposing, when we saw no reasonable Prospect, that we ought not to give all for lost, how dark soever the Face of Things may look, if we bring

bring our selves to such a State, that we may have still a Right to hope for the like Protection.

It cannot be denied but the Appearance is formidable, when we see that *Prince* who has engaged the longest and the deepest in the Design of Extirpating our Religion, get out of all his Troubles, and accomplish his vast Designs, that seemed once to be so blasted, that they could not be retrieved: Another Scene is now opening to him that promises all he can wish for, and must bring such an Accumulation of Power and Treasure to him, that humanly speaking, Nothing can stand in his Way. When a great Alliance is once quite dissolved, and when a Word so often broken, and Edicts so often violated, are trusted to and relied on; such an unexpected Turn will no doubt be constr'd as a Reward from Heaven for his Zeal against Heresy: And may very probably encourage him to finish what he has done at home, by bringing us under the same Calamity.

We know what Engagements he lies under to a dying Prince; but we cannot know how far his Bigottry may even out-do these, when he finds himself at the Height of Power and Wealth that he is almost possessed of: Promises and Oaths can Work but feebly on one so accustomed to break through them.

When not only Dispensations but Solicitations from *Rome*, with the Practices of a Con-

The New PREFACE

Confessor, the View of that Glory that the Work must bring him on Earth, with the imaginary View of a more eternal Weight of Glory in Heaven, concur; what may not be apprehended from thence? Chiefly when such of that Religion, whose Interests obliged them hitherto to join in preserving us, seeing these all abandoned and blasted, may either be at best indifferent Spectators, or the Bigottry that surrounds them may be quickned, by a Desire of revenging what they will call the Giving them up, to concur in compleating our Ruin, which in such a State of Things cannot reasonably be thought to be far from us. Besides, if an avowed Departing from the sacred Ties of *Treaties* and *Alliances* is once openly practised, it may prove a fatal Precedent. Such Maxims are catching and contagious. The Woe denounced by the Prophet against those *that deal treacherously when they are not dealt treacherously with, that when they shall make an End to deal treacherously they shall be dealt treacherously with*, may come heavily with a Face of Retribution, and without Pity.

Upon the whole Matter, that I may bring this Discourse to a Conclusion. As our Division does not only weaken us, but diverts us from that which ought to be our main Concern, to the unhappy Consequences that follow formed Parties; so if we will not take Warning from our Saviour's Words, *That a City or Kingdom divided against it self cannot stand, but must come to an End*, we have Reason

son

son to apprehend that such a Breach, even without the Advantage that an Enemy may make of it, will be fatal; while by our *Devouring one another*, we may come to be *consumed of one another*: But how much more certain will this be, if we have a watchful and powerful Enemy so near us? To whom we may justly apply the Character given of the evil Spirit, *That he goes about as a roaring Lion, seeking whom he may devour*. But even our Union, tho' it may fortify us in the Methods of human Policy, yet it will not signify much, unless we do unite in order to our applying our selves to the great Duties of our Profession, so as to secure the Favour and Protection of Heaven. We ought not to hope, that if we continue still in our Sins, and in our Security, saying with the Jews, *The Temple of the Lord, the Temple of the Lord*; or in the modern Stile, *The Church, the Church*, we shall not at last fall under the severest of all Judgments denounced by St. Paul against the unbelieving Jews, in the Words of Isaiah, *Go unto this People and say, Hearing ye shall hear, and shall not understand; and Seeing ye shall see, and shall not perceive; for the Heart of this People is waxed gross, and their Ears are dull of Hearing, and their Eyes have they closed, lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and should be converted, and I should heal them*.

To

The New PREFACE.

To avert all this, let us, the Priests and Ministers of the Lord, weep before HIM, and say, Spare thy People, O Lord, and give not thy Heritage to Reproach, that the Heathen (or Idolaters) should rule over them. Wherefore should they say among the People, where is their GOD, where is their Church, where is their Reformation? In these Exercises I desire to employ many of my own Hours; and to these I invite all who have a true Zeal for GOD and HIS Church.

Salisbury, the 15th of
November, 1712.

Gi. Sarum.

The

The Additional Chapter.

CHAP. X.

Of Presentations to Benefices, and Simony.

I Do not intend to treat of this Matter, as it is a Part of our Law; but leaving that to the Gentlemen of another Robe, I shall content my self with offering an Historical Account of the Progress of it, with the Sense that the Ancient Church had of it, together with such Reflections as will arise out of that.

At first the whole Body of the Clergy, in every City, Parish or Diocese, was as a Family under the Conduct and Authority of the Bishop; who assigned to every one of his Presbyters their peculiar District, and gave him a proper Maintenance out of the Stock of the Oblations of the Faithful. None were ordained but by the Approbation, or rather the Nomination of the People, the Bishop being to examine into the Worth and Qualifications of the Persons so nominated. In the first Ages, which were Times of Persecution, it is not to be supposed that Ambition or Corruption could have any great Influence, while a Man in Holy Orders was as it were put in the Front, and exposed to the first Fury of the Persecutors. So that what *Tertullian* says on this Head will be easily believed, *That those who presided over them were first tried; having obtained that Honour, not by paying a Price for it, but by the Testimony that was*

D

given

Apology.

given of them ; for the Things of God were not purchased by Money ; he alluding probably to the Methods used by the Heathens to arrive at their Pontifical Dignities.

But as soon as Wealth and Dignity was, by the Bounty of Christian Emperors, made an Appendix to the Sacred Function, then we find great Complaints made of Disorders in Elections, and of Partiality in Ordinations, on which we see severe Reflections made by the best Men both in the Eastern and Western Churches. They not only condemned the Purchasing Elections and Holy Orders with Money, but all the Train of Solicitations and Intercessions, with all Flattery and obsequious Courtship in Order to those Things.

2 Chron.
13. 3.

They indeed laid the Name of *Simony* chiefly on the Purchasing of Orders by Money, which was attempted by *Simon of Samaria*, commonly called *Simon Magus* ; but they brought other Precedents to shew how far they carried this Matter. *Balaam's Hire of Divination*, *Gebazi's* going after *Naaman* for a Present, and *Jeroboam's* making Priests of those who filled his Hands, are Precedents much insisted on by them, to carry the Matter beyond the Case of a Bargain before-hand ; every Thing in the Way of Practice to arrive at Holy Orders was all equally condemned. When Things were reduced into Methodical Divisions, they reckoned a Threefold *Simony* ; that of the Hand when Money was given, that of the Mouth by Flatteries, and that of Service, when Men by Domestick Attendance and other Employments, did, by a Temporal Drudgery, obtain the Spiritual Dignity.

 *Chrysostom*

Chrysostom expresses this thus: If you do not give Money, but instead of Money, if you flatter; if you set others at Work, and use other Artifices, you are as guilty: Of all these he adds, that as St. Peter said to Simon, Thy Money perish with thee, so may thy Ambition perish with thee. St. *Jerom* says, We see many reckon Orders as a Benefice, and do not seek for Persons who may be as Pillars erected in the House of God, and may be most useful in the Service of the Church; but they do prefer those for whom they have a particular Affection, or whose Obsequiousness has gained their Favour, or for whom some of the great Men has interceded; not to mention the worst of all, those who, by the Presents they make them, purchase that Dignity.

A Corruption began to creep into the Church in the 5th Century, of Ordaining vagrant Clerks, without any peculiar Title; of whom we find St. *Jerom* oft complaining. This was condemned by the Council of *Chalcedon* in a most solemn Manner. The Orders of all who were ordained Presbyters, Deacons, or in the inferior Degrees, without a special Title either in the City, in some Village, some Chapel or Monastery, are declared null and void; and, to the Reproach of those who so ordained them, they are declared incapable of performing any Function. But how sacred soever the Authority of this Council was, it did not cure this great Evil, from which many more have sprung.

A Practice rose, not long after this, which opened a new Scene. Men began to build Churches on their own Grounds, at their own Charges, and to endow these; and they were naturally the Masters, and in the true Signification of the Roman Word, the Patrons of them.

Fundus
Ædifica-
tio & De-
os.

Novel. 57.
c. 2.

Nov. 6.
c. 1.

Nov. 137.
c. 2.

Tom. 2.
195.

them. All the Churches in the first *Matricula* were to be served by Persons named to them by the Bishop, and were to be maintained by him out of the Revenue of the Church; but these were put upon another Foot, and belong'd to the Proprietors of the Ground, to the Builders and the Endowers. They were also to offer to the Bishop a Clerk to serve in them. It seems they began to think, that the Bishop was bound to ordain all such as were named by them: But *Justinian* settled this Matter by a Law; for he provided that the *Patriarch* should not be obliged to ordain such as were nominated by the Patron, unless he judged them fit for it: The Reason given, is, that the Holy Things of God might not be profaned. It seems he had this in his Eye, when by another Law he condemns those, who received any thing for such a Nomination; for so I understand the *patrocinium Ordinationis*.

The Elections to most Sees lay in many Hands; and to keep out not only Corruption but Partiality from having a Share in them, he, by a special Law, required That all Persons, Seculars as well as Ecclesiasticks, who had a Vote in Elections, should join an Oath to their Suffrage, that they were neither moved to it by any Gift, Promise, Friendship, or Favour, or by any other Affection, but that they gave their Vote upon their Knowledge of the Merits of the Person; it will easily be imagined that no Rule of this Kind could be much regarded in corrupt Ages.

Gregory the Great is very copious in lamenting these Disorders, and puts always the Threefold Division of Simony together, *Manus, Oris, & Ministerii*. *Hincmar* cites the Prophet's

pher's Words, *He that shaketh his Hands from holding of Bribes*: In the Vulgar it is, from every Bribe; applying it to Three Sorts of Simony. And in that Letter to Lewis the III^d, King of France, he protests, *he knew no Kinsman nor Friend*; and *he only consider'd the Life, Learning, and other good Qualities necessary to the Sacred Ministry*. Those Ages were very corrupt; so that the great Advantages that the Popes had, in the Disputes concerning the Investitures into Benefices, were taken from this, That servile Obsequiousness and Flatteries were the Methods used in procuring them. Of which it were easy to bring a great and copious Proof, but that it is needless.

I shall only name Two Provisions made against all these sinistrous Practices: One was among us in a Council at Exeter; in which this Charge is given, *Let all Men look into their own Consciences, and examine themselves with what Design they aspire to Orders: If it is, that they may serve God more virtuously and more acceptably: Or if it is for the Temporals, and that they may extort Benefices from those who ordain them; for we look on such as Simoniacks*. In the Council of Basil, in which they attempted the Restoring the Freedom of Elections, as a Mean to raise the Reputation of the Sacred Function, they appointed that an Oath should be taken by all Electors, *That they should not give their Voice for any who had, as they were credibly informed, endeavoured to procure it to themselves, either by Promising or Giving any Temporal Thing for it, or by any Prayer or Petition, either by themselves or by the Interposition of any other; or by any other way whatsoever, directly or indirectly*. This would go as far,

Synod Ex.
on. 1287.
c. 8.

Ses. 12.

far, as those who took it consider'd themselves bound by an Oath, to secure Elections from Corruption or Practice.

I will go no farther to prove, that both Fathers and Councils, in their Provisions against Simony, consider'd the Practice of Application, Importunity, Sollicitations and Flatteries, as of the same Nature with Simony: And therefore, tho' our Law considers only Simony as it is a Bargain in which Money or the Equivalent is given or promised, yet the Sense of the Church went much farther on this Head, even in the most corrupt Ages. The Canon Law does very often mention Simony in its Threefold Distinction, *Manus, Linguae, & Obsequii*; it being still reckon'd a Duty both in the Giver and Receiver, that the Gift should be free and voluntary.

In the Church of *Rome* a Right of Patronage is, according to their Superstition, a Matter of great Value; for in every Mass the Patron is to be remembred by a special Collect, so that it saves them a great Charge in a daily Mass said for them. To us this Effect ceases; but still it is a noble Piece of Property, since a Patron has the Nomination of him that has a Care of Souls committed to him: But as it is in it self highly valuable, so a great Account is to be given for it, to him who made and purchased those Souls, and in whose Sight they are of inestimable Value, and who will reckon severely with such Patrons as do not manage it with a due Care.

It is all one what the Consideration is on which it is bestowed, if Regard is not in the first Place had to the Worth of the Person so
 nomi-

nominated ; and if he is not judged fit and proper to undertake the Cure of Souls : For with Relation to the Account that is to be given to the great Bishop of Souls, it is all one whether Money, Friendship, Kindred, or any carnal Regard was the chief Motive to the Nomination.

I know it may be said, no Man but one in holy Orders, is capable of being possessed of a Benefice, and in order to that he is to be examined by the Bishop, who already ordained, before he can be possessed of it : But the Sin is not the less, because others come in to be Partakers of it. Still a Patron must answer to God for his Share, if he has nominated a Person without due Care, and without considering whether he thinks him a proper Person for undertaking so great a Trust.

I will not carry this Matter so far as to say, that a Patron is bound to chuse the fittest and most deserving Persons he can find out ; that may put him under great Scruples, and there being a great Diversity in the Nature of Parishes, and in the several Abilities necessary for the proper Duties of the Pastoral Care, it may be too great a Load to lay on a Man's Conscience an Obligation to distinguish who may be the fittest Person. But this is very evident, that a Patron is bound to name no Person to so important a Care, as the Charge of Souls, of whom he has not at least a probable Reason to believe that he has the due Qualifications, and will discharge the Trust committed to him. Some Motives may be baser than others ; but even the Consideration of a Child to be provided for, by a Cure of Souls, when the main

Requisites are wanting, is in the Sight of God no better than Simony. For in the Nature of Things it is all one, if one sells a Benefice, that by the Sale he may provide for a Child, and if he bestows it on a Child, only out of natural Affection, without considering his Son's Fitness to manage so great a Trust. Perpetual Advowsons which are kept in Families as a Provision for a Child, who must be put in Orders whatever his Aversion to it, or Unfitness for it may be, bring a Prostitution on holy Things. And Parents who present their undeserving Children, have this Aggravation of their Guilt, that they are not so apt to be deceived in this Case, as they may be when they present a Stranger. Concerning these they may be imposed on by the Testimony of those whom they do not suspect; but they must be supposed to be better informed as to their own Children.

It is also certain, that Orders are not given by all Bishops, with that Anxiety of Caution that the Importance of the Matter requires. And if a Person is in Orders, perhaps qualified for a lower Station, yet he may want many Qualifications necessary for a greater Cure: And the Grounds on which a Presentation can be denied, are so narrow, that a Bishop may be under great Difficulties, who yet knows he cannot stand the Suit, to which he lies open, when he refuses to comply with the Patron's Nomination.

The Sum of all this is, That Patrons ought to look on themselves as bound to have a sacred Regard to this Trust that is vested in them, and to consider very carefully what the Nature

ture of the Benefice that they give is, and what are the Qualifications of the Person they present to it; otherwise the Souls that may be lost by a bad Nomination, whatsoever may have been their Motive to it, will be required at their Hands.

At first the Right of Patronage was an Appendant of the Estate in which it was vested; and was not to be alienated but with it, and then there was still less Danger of an ill Nomination. For it may be supposed that he who was most concerned in a Parish, would be to a good Degree concerned to have it well served. But a new Practice has risen among us, and for ought I have been able to learn, it is only among us, and is in no other Nation or Church whatsoever. How long it has been among us, I am not versed enough in our Law-Books to be able to tell. And that is the separating the Advowson from the Estate to which it was annexed; and the Selling it, or a Turn in it, as an Estate by it self. This is so far allowed by our Law, that no Part of such a Traffick comes within the Statute against Simony; unless when the Benefice is open. I shall say nothing more on this Head, save only that whosoever purchases a Turn, or a perpetual Advowson with a Design to make the Benefice go to a Child, or remain in a Family, without considering the Worth or Qualifications of the Person to be presented to it, put themselves and their Posterity under great Temptations. For here is an Estate to be conveyed to a Person, if he can get but through those slight Examinations upon which Orders are given, and has Negative Virtues,

E

that

that is, he is free from scandalous Sins, tho he has no good Qualities, nor any fixed Intentions of living suitably to his Profession, of following the Studies proper to it, and of dedicating himself to the Work of the Ministry; on the contrary, he perhaps discovers a great deal of Pride, Passion, Covetousness, and an ungoverned Love of Pleasure, and is so far from any serious Application of Mind to the sacred Functions, that he has rooted in him an Aversion to them.

The ill Effects of this are but too visible, and we have great Reason to apprehend that Persons who come into the Service of the Church with this Disposition of Mind, will despise the Care of Souls, as a Thing to be turned over to one of a mechanick Genius, who can never rise above some low Performances; they will be incessantly aspiring higher and higher, and by fawning Attendances, and the meanest Compliances with such as can contribute to their Advancement, they will think no Services too much out of their Road, that can help to raise them: They will meddle in all Intrigues, and will cry up and cry down Things in the basest Methods, as they hope to find their Account in them. I wish, with all my Heart, that these Things were not too notorious, and that they did not lay Stumbling-Blocks in Mens Way, which may give Advantages to the Tribe of profane Libertines to harden them in their Prejudices against, not only the Sacred Functions, but all Revealed Religion in general. I shall end this Head, leaving it on the Consciences of all

Patrons, and obtesting them by all that is Sacred, to reflect seriously on this great Trust, that the Law has put in their Hands; and to consider what Account they are to give of it in the great Day.

But if Patrons ought to consider themselves under strict Obligations in this Matter, how much more ought They to lay the Sense of the Duties of their Function to Heart, who have by solemn Vows dedicated themselves to the Work of the Ministry? What Notion have they of Running without being sent; who tread in those Steps? Do not they say, according to what was threatned as a Curse on the Posterity of Eli, *Put me I pray thee into one of the Priest's Offices, that I may eat a Piece of Bread?* 1 Sam. 2. Do they not feel these Words as a Character of what they say within themselves, when they come up to the Altar. Can they not trust God, and go on, fitting themselves in the best Manner they can for Holy Functions, waiting for such an Interposition of Providence as shall open a clear Way to them, to some Station in the Church; not doubting, but that if God, by a Motion of his Spirit, called them to holy Orders, he will raise up Instruments to bring that about; and put it in the Heart of some one or other to give, or to procure to them a Post, without their own engaging in that sordid Merchandise, or descending to any, tho' less scandalous Methods, which bring with them such a Prostitution of Mind, that they who run into them, cannot hope to raise to themselves the Esteem due to the Sacred Function; which is the Foundation of all the Good they can do by their Labours?

If Things turn cross to them, in a Post to which such Endeavours may have brought them, what Comfort can they have within them? Or what Confidence can they have in God? When their own Consciences will reproach them with this, that it is no Wonder, if what was so ill acquired, should prosper no better. When they come to die, the Horror of an Oath falsely taken, which they palliated by an equivocating Sense, will be a terrible Companion to them in their last Minutes: When they can no more carry off the Matter by Evasions or bold Denials, but are to appear before that God, to whose Eyes all Things are naked and opened. Then all the Scandal they have given, all the Souls that they have lost or neglected, all the Reproaches that they have brought on their Function, and on the Church, for which perhaps they have pretended no ordinary Measure of Zeal; all these, I say, will come upon them as an armed Man, and surround them with the Sense of Guilt, and the Terrors of that *consuming Fire*, that is ready to devour them. Men who have by unlawful Methods, and a prevaricating Oath, come into a Benefice, cannot truly repent of it, but by departing from it. For the unlawful Oath will still lie heavy on them, till that is done. This is the indispensable Restitution in this Case; and unless this is done, they live on and die in the Sin unrepented of. *God is not mocked*, tho' Men are. I will leave this here, for I can carry it no higher.

As for those who have not prevaricated in the Oath, but yet have been guilty of Practice and Methods to arrive at Benefices, I do not lay

lay this of Relinquishing their Benefices on them: But certainly if they ever come to right Notions of the Matter, they will find just Ground to be deeply humbled before God for all their Practices that Way. If they do truly mourn for them, and abstain from the like for the future, and if they apply themselves with so much the more Zeal to the Labours of their Function, and redeem the Meanness of their former Practices by a stricter Course of Life, by their Studies and their Diligence, they may by that compensate for the too common Arts by which they arrived at their Posts.

I know these Things are so commonly practised, that as few are out of Countenance who tread in such beaten Paths, so I am afraid they are too little conversant in just Notions to feel the Evil of them. It is no Wonder if their Labours are not blest, who enter on them by such low and indirect Methods: Whereas Men who are led by an over-ruling Providence into Stations, without any Motions or Procurement of their own, as they have an unclouded Call from God, so they have the Foundation of a true Firmness in their own Minds. They can appeal to God, and so have a just Claim to his Protection and Blessing: Every Thing is easy to them, because they are always easy within. If their Labours are blessed with Success, they rejoyce in God, and are by that animated to continue in them, and to increase their Diligence. If that is denied them, so that they are often forced to cry out, *My Labour, my Labour, I have laboured in vain*; they are humbled under it;

II. 24. 16.

they

they examine themselves more carefully, if they can find any Thing in their own Conduct that may occasion it, which they will study to correct, and still they persist in their Labour; knowing that if they continue doing their Duty, whatever other Effects that may have, those Faithful Shepherds when
1 Pet. 5. 4. the Chief Shepherd shall appear, shall receive from him a Crown of Glory that fadeth not away.

To all this I will only add somewhat relating to Bonds of Resignation. A Bond to resign at the Pleasure of the Patron carries with it a base Servitude, and Simony in its full Extent: And yet because no Money is given, some who give those Bonds do very ignorantly apprehend that they may, with a good Conscience, swear the Oath of Simony. There is but one Way to cure the Michief of this great Evil, which can have no Effect, if Bishops will resolve to accept of no Resignation made upon such Bonds. Since by the Common Law a Clerk is so tied to his Bishop and to his Cure, that he cannot part with it without the Bishop's Leave. By this all these Bonds may be made ineffectual.

Other Bonds are certainly more innocent, by which a Clerk only binds himself to that which is otherwise his Duty. And since the Forms of our Courts are dilatory and expensive, and there is not yet a full Provision made against many Abuses which a good Patron would secure a Parish from, I see no just Exception to this Practice, where the Abuse is specially certified; so that Nothing is reserved in the Patron's Breast, by general Words, of which he, or his Heirs, who perhaps may not
 inherit

inherit his Vertues as they do his Fortunes; may make an ill Use. It is certain our Constitution labours yet under some Defects, which were provided against by that noble Design brought so near Perfection, in that Work entitled *Reformatio Legum Ecclesiasticarum*, which it is to be hoped will be at some Time or other taken up again, and perfected.

The Affinity of the former Matter leads me to give an Account of somewhat relating to myself. When I was first put in the Post which I still hold, I found there were many Market-Towns in the Diocess very poorly provided. So since there are about 50 Dignities and Prebends belonging to the Cathedral, I considered how by the Disposing of these I might mend the Condition of the Incumbents in the Market-Towns, and secure such a Help to their Successors. And by the Advice of some very eminent Divines and Canonists, this Method was resolved on, That when I gave a Prebend to any such Incumbent, he should give a Bond that if he left that Benefice, he should at the same Time resign his Prebend, that it might go to his Successor. This went on for some Years with a universal Approbation.

But when a Humour began to prevail of finding Fault, this was cried out upon as a Grievance bordering upon Simony. I upon that drew up a Vindication of my Practice, from great Authority; out of Civilians and Canonists. But upon second Thoughts I resolv'd to follow that Saying of *Solomon's*, *Leave off* Prov. 17.
Contention before it be meddled with or engaged in. 14.
 So to lay the Clamour that some seemed resolved to raise, I resolved to drop my Design,
 and

The Additional Chapter, &c.

and so delivered back all the Bonds that I had taken.

I will offer Nothing either in the Way of Vindication or Resentment, being satisfied to give a true Relation of the Matter, leaving it to the Reader's Judgment to approve or censure as he sees Cause. And thus I conclude this Chapter, which I thought was wanting to complete my Design in writing this Treatise.

to give an Account of somewhat relating to my self. When I was first put in the Post which I fill hold, I found there were many Markers. Towns in the Diocess very poorly provided. So since there are about 20 Dignities and Prebends belonging to the Cathedral, I considered how by the Disposition of these I might mend the Condition of the Incumbents in the Market-Towns, and secure such a Help to their Successors. And by the Advice of some very eminent Divines and Canonists, this Method was resolved on. That when I gave a Prebend to any such Incumbent, he should give a Bond that if he lost that Benefice, he should at the same Time sign his Bond that it might go to his Successor. This went on for some Years with a universal Approbation.

But when a Harpment began to prevail of finding Fault, this was cried out upon as a Grievance bordering upon Simony. I upon that drew up a Vindication of my Practice, from great Authority, out of Civilians and Canonists. And upon that I resolved

to follow that Saying of Solomon's, Leave off from evil, before it be multiplied with or against me. So to lay the Clamour that some seemed resolved to raise, I resolved to drop my Design, and